

To the **Queenes** Maiesties
poore deceiued Subiectes of the Northe con-
treye, drawn into rebellion by the Earles of
Northumberland and Westmerland.

536



printed at Sterling by Robert Lekpreuik, 15
V. Ane Detectionoun of the dinges of Marie Quene of Scot
touchand the murder of hir husband and pretended marri-
with the Erie Bothwell. And ane defence of the new Lord
maintaineris of the Kingis graces action and authori-
translatit out of the Latine quhile was written by G.
[George Buchanan] 88 leaves, the last blank
black letter
without place, printer's name, or a

[but J. Daye, 15
** This work contains the Letters and Sonnets written in
French by Mary and sent to Bothwell, with English
translations of the papers found in the Queen's casket.

VI. The copie of a letter written by one in London to
frend, concernyng the credit of the late published detec-
of the doynges of the Ladie Marie of Scotland, *title,*
7 leaves, black letter

** At the end is: "And is imprinted at Edinburgh by Robe
Lekpreuik, Printer to the King's Maiestie, the vi. day I
Aprill, in the year of our Lord." But probably this im-
pression is from the same locality as the previous work.

NORTON. ALL SUCH TREATISES AS HAVE BEEN LATELY PUBLISHED
BY THOMAS NORTON, the titles whereof appeare in the next
side (*such titles are as follows*)

I. To the Queenes Majesties poore deceived subjectes of the
North Countrey, drawn into Rebellion by the Earles of
Northumberland and Westmerland, 28 *leaves*

black letter *H. Bynneman for Lucas Harrison, 1569*
II. A Warning agaynst the dangerous practises of Papistes,
and especially the partners of the late Rebellion, *title and*
56 leaves

black letter *John Daye, dwelling over Aldersgate, n. d.*
III. A Bull granted by the Pope to Doctor Harding and others
by reconciliation and assoyling of English Papistes, to
undermyne faith and allegiance to the Queene, with a true
declaration of the intention and frutes thereof, and a warning
of perils thereby imminent, not to be neglected, 10 *leaves*

black letter *John Daye, dwelling over Aldersgate, n. d.*
IV. A disclosing of the Great Bull, and certain Calves that he
hath gotten, and specially the monster Bull that roared at
my Lord Byshopsgate, 10 *leaves*

black letter *John Daye, dwelling over Aldersgate, n. d.*
V. An Addition declaratorie to the Bulles, with a searching of
the Maze, 8 *leaves*

black letter *John Daye, dwelling over Aldersgate, n. d.*
VI. THE TRAGIDIE OF FERREX AND PORREX set forth without
addition or alteration but altogether as the same was
shewed on stage before the Queenes Majestie (Elizabeth)
about nine yeares past, viz. the xviii. day of Januarie, 1561,
by the Gentlemen of the Inner Temple, 32 leaves, the last
blank

audition of alteration but arranged as the same was
shewed on stage before the Queenes Majestie (Elizabeth)
about nine yeares past, viz. the xviii. day of Januarie, 1561,
by the Gentlemen of the Inner Temple, 32 leaves, the last
blank

black letter, EXCESSIVELY RARE

John Daye, dwelling over Aldersgate, n. d.
A MOST EXTRAORDINARY COLLECTION OF THE WORKS OF THOMAS
NORTON, *Fellow Student with THOMAS LORD BUCKHURST,*
afterwards EARL OF DORSET, and his Coadjutor in produc-
ing the last named Play; NORTON writing three, and his
LORDSHIP two of the Acts, which is stated to be THE FIRST
PLAY OF ANY CONSIDERATION IN THE ENGLISH LANGUAGE.

From the abruptness with which the Tragedy closes on the
reverse of H. iii, it has hitherto been thought the entire
piece had not been handed down to us, but the appearance
of the present copy dispels any doubt on the matter, H iv
(a blank leaf) is here attached in its proper fold, and the
Play occupiess from A to H, 4 leaves each, in all 32 leaves,
and not 31, as in Lowndes and other bibliographical notices
The whole of these works are in fine condition. No OTHER
SERIES IS KNOWN THAT HAS THE GENERAL TITLE, WITH LIST OF
THE PIECES *on its reverse*

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maintaineris of the Kingis graces actioun and authori
translatit out of the Latine quhlie was written by G.
[George Buchanan] 88 leaves, the last blank
black letter

without place, printer's name, or date
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A MOST RARE AND SINGULARLY CURIOUS COLLECTION OF E
PIECES ON THE ACTIONS OF THE UNFORTUNATE MAR
SCOTLAND; *in fine, clean and perfect condition*



I. A Discourse touching the pretended match betwene the Duke of Norfolkke and the Queene of Scottes, 6 *leaves printed in italic letter; no copy of this small piece is known as possessing the title, which there is little doubt formed A and a blank formed A viii* [157

* * Its authorship is given to one Sampson a preacher ("Salutem in Christo").

II. A Letter from R. G. to his brother-in-lawe dated London 13th October, 1571, vindicating Queen Elizabeth in the case of the Duke of Norfolk and the Queen of Scotland, 6 *leaves, the first blank, without title as is always*

small black letter, no place or printer's name (sed Lond. 1571). III. The Effect of the Declaration made in the Guildhall the Recorder of London (W. Fleetwod, Esquier) concerning the late attempts of the Queenes Majesties evil, seditious and disobedient subjectes, title, 9 *leaves*

large black letter by J. Daye, dwelling over Aldersgate, n. IV. Ane Admonition direct to the trew Lordis mantenaris the Kingis Graces autoritie M. G. B. (Master George Buchanan) 16 *leaves*

Roman letter by John Daye, according to the Scottish copy printed at Sterilging by Robert Lelepreuik, 15

V. Ane Detectionn of the dunnings of Marie Queene of Scotland touchand the murder of hir husband and pretended marriage with the Erle Bothwell. And aue defence of the new Lordes maintaineris of the Kingis graces actioun and authoritie translatit out of the Latine quhile was written by G. [George Buchanan] 88 *leaves, the last blank*

black letter without place or printer's name, or date

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In the early part of the year 1569 the Roman Catholics of the north headed by the Earls of Northumberland & Westmoreland rose in a revolt & mustered to the amount of 18000 men took possession of Durham: where while they asserted their loyalty to Queen Elizabeth, they at the same time expressed a determination to restore the Roman Catholic religion. But the Earl of Sussex, then President of the North soon collected a sufficient force to march against them, & put them to rout.



et perfect ist. rare

Ford - M. & C. 1005

1 c. & p. 1

Thomas Norton appears to have been the author of this little book for an account of whose works see Woods Athen. Oxon.


Norton was employed as solicitor to the city of London & was counsel to the Stationers Company in whose books are set down the fees paid to him the last of which was between the years 1583 and 1584 within which period he probably died.

"Thyfe in his annals of the Reformation V. II. p. 328. cap. 55 describes this little book as being as rare as "M.S." in his time & says "by the strength & spirit of it it seems to have been composed by Sir Thos. Smith."

Bibl. Guvilliana



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 **A**lbeit I knowe not by what name wel to call you, sithens you haue lost the iuste name of Englishmen by disturbing the common peace of Englande, with cruell inuasion and spoile lyke enimies: and the Duenes Subiects you can not well be named, hauing throwen away your due submission and obedience: and yet her Subiectes still must you be, and can not enioy the name of lawfull enimies, beyng vnder her highnesse authoritie of correction, not to be raunsomed, nor by the curtesy of Marshall lawe to be dealt with as iust enimies, but to be executed as traitors and rebelles: Christians I can not terme you that haue defaced the Communion of Christians, and in destroying the booke of Christs most holy Testament, renounced your parts by his testament bequeathed vnto you: Yet I remember what you haue ben, by contrey Englishmen, by nature our kinsmen and allies, by allegeaunce subiectes, by profession Christian men: I pitie what you now are, by crueltie and spoile of the land worse than enimies, by vnnatural doings farther from dueties of loue than extremest strangers, by rebellion traytors, by blaspheming Christ
Aig. our

our Saviour, and destroying the monumētes of his Religion, worse than Jewes and Infidels: Lastly I doe not wholly despeire, though you be farre gone, what by good aduise and repentance hereafter you may be, if you shall cesse from outrages, assay the dayly mercie of our God, & the oft approued clemencie of our most gracious Quene, whereby you maye become agayne preserved Englishmen in Englande, reconciled kinsmen and friends, pardoned subiects, and reformed Christians, who otherwyle stande in state to vndo your selues, your wyues, chyldren, and posteritie for euer, to feele the sharpe reuenge of her maiesties necessarie iustice and due execution to be most rigorously layd vpon you by her invincible power, & by the hands of her true loyall subiects, to lose all that you possesse, to die with shame, and (that is most terrible and greuous) to die in state of damnation. The considering of these your perils, with much compassion of you, & with some (though but small) remnant of hope, that being admonished by hearing your friends, and somewhat already touched by feeling your selues, you will be called backe to a moze gracious & happy way, hath moued me to write vnto you. Though it be hard to thinke, that other mens wordes and writing can with

draw

pray to them, whome their owne dutie & most
evident danger coulde not withhold, yet by
cause (not excusing youre wicked folowynge
them) I impute one great part of your most
heynous fault to other mens wicked persua-
sions, so I doe not wholly despeire of your
amendement by better aduises. I shall ther-
fore beseeche you, for the honour of God, for
the quiet of the realm, for the safetie of your
selues, your liues, possessions, wiues & chil-
dren, for preservation of youre poore soules
from euerlasting death, to hear my poore coun-
sel, as of one that is careful for you, and har-
tily prayeth GOD to giue you his grace to
haue true repentance, to obtaine his and the
Quænes maiesties mercifull pardon, & that
your dangerous beginnings may be exam-
ple to restraine both your selues and al good
subiectes from like mischief hereafter. I
know byles launced besore their ripenesse,
are not thereby well cured: yet hope I that
the rancour and soze of youre disorders hath
by this tyme growne so farre and gathered
as much yll humour as it can, & the same so
rottened with your own paines & calamitie,
that you are not altogether vnrype & vnre-
dy to receiue the meanes of your healing, ra-
ther than to continue, till you must of neces-
sitie be cutte off as incurable and despeired
men.

members. Call I pray you to remembrance
your mater, cause, and quarell, and therewith
the ende whereto it tendeth: the shewes and
colours wherewith it is cloked, and therein the
likelihod of those successes that you are pro-
mised, with the hope of your aides, compliers
sauozers and succours: the states and quali-
ties of those that haue misguided you: howe
farre you be any way bound vnto them, and
to whom you rather be bound, and for what
causes: the maner of your owne doinges in
following them: the power and force of her
maiestie, her true subiectes, and other bent a-
gainst you: your own manifest mischiefe and
danger, both bodily and ghostly: almighty
Gods infinite mercie, and the Quenes Ma-
iesties excessive clemencie.

Your very mater, cause, and quarell in
deed, is not any enterpryse for your commo-
ditie, nor meant for your benefite, no more
than if ye were set a worke to hange your
selues, suche good will they beare you that
thus deceiue you. The very mater in deed
is this, to alter the state and gouernment of
the realme: to ouerthrow her maiesties our
most gracious soueraine Ladies crowne and
dignitie: to satisfie the need and pouertie of
such your leaders, as are fallen into lacke by
their leud vnthriftinesse and wastefull spend-
ding

ding in most vile thinges and doinges: to set
by the ambition of most vnwoꝛthy persons:
to serue the turne of our foꝛrein enimies, by
whome intending our generall destruction,
your misleaders are both with pꝛesent mea-
nes & great hopes most traiterously coꝛrup-
ted: to aduance a fayned and falsẽ tytle, that
hath neither fundacion of right and law, noꝛ
can stand with the safetie of the Queenes
Majestie, and can not but most manifestly
thꝛeaten to the realme spoile, tyꝛanie, alie-
nation of honoꝛ, of soueraintie and of neces-
sary defense, with most gꝛeuous bondage to
strangers vniust power. To which cause
whosoẽuer shall by meanes of alliaunce,
league, confederacie, oꝛ other bond of fauour
whatsoẽuer, knit oꝛ ioyne himselfe, can not
in right consideration be seuered from the so-
cietie and stayne of your treason and rebelli-
on, noꝛ can be any otheꝛ but a dayly dange-
rous underminer of the Queenes most excel-
lent Majesties Crowne and life, whome
G D D long pꝛeserue, euen to your benefite
howsoẽuer poꝛe soules you be abused. This
is your naked cause, howsoẽuer your sedu-
cers haue clothed it. Lett eche of you wepe
with him selfe, (foꝛ so it standeth you vpon)
what he hath heard and vnderstode among
you, what foꝛme of conditions he knoweth

Rome.

would content your Captaynes, what change
would please them, what successe he looketh
for if your treasons might prosper, what at-
tempts haue ben giuen, for which of the po-
bilities destruction they pretend themselves
to be carefull, what course that Nobilitie
hath taken, what maner leages, alliances or
cōiōynings they haue entred, what meetings
they haue had, what saythes and promiser,
and whereto they haue ben giuen, if their
ōwne proclamation say true, and do not ra-
ther sclaunder Nobilitie to deceyue you: and
so shal you easely decifre and plainly see the
matter to be as I haue disclosed it. Which
course to follow, what were it els, than to re-
sist the ordinance of almightie GOD, to re-
iect his most inestimable benefit, a most gra-
cious Quēne our most deare mother, nourse
and protectrice, to draue vpon vs the yoke of
a cursed and abhominable rule, of most vile
and cruell example odious to God and man,
to shake away a most peasible gouernment,
to pull vpon our stōne heades by Gods iust
plage most miserable calamitie & flauerie,
and to be parteners of his iust reuenge for
the notozious euils of those whose yoke we
should so särke to entre? And yet a change
must be made by your wyse leaders great
discretions, a noble change forsothe.

Some

Some of you parhays, see nothing but the
outward shew & colour, because you looke to
nothing else, which yet God wote is full illfa-
noured. Your great Captayns (a likely mat- Ironia.
ter) pitying the foule disorder of the Realme
of England, so empouerished and decayed fro
the maruelous wealthy state wherin Quene
Marie left it, so far indetted beyond the ex-
penses of infinite treasure that King Phil-
lip brought and left in this land, so subiected
to strangers that had so small liklehode to
haue ought to doe here in Quene Maries
reigne, so troubled with forein warres and
inualsions as we haue ben in the. xj. yeares,
and more of the Quenes noble gouernment,
so defrauded of due execution of iustice, that
no subiect can haue his right by lawe (where
in deed none wanteth his right but they and
you that yet want your due execution, but
may haue it tyme ynough) and that most la-
mentable is, those good deuout men, as your
holy Earle of Westmerland and other, in
whom no kinde of lewdenesse lacked, but re-
bellion, which they haue now added to make
vp their full heape of iniquitie y they might
be perfectly stark nought, being graued for
sothe to see God ill serued in the com. non or-
der of prayers, preaching, and administrati-
on of Sacraments, and specially in this, that

Rome.
Masse of the
holly Ghost.

the boke of God lyeth open to the people, and
that God is serued after gods owne teaching:
to remedie all those mischiefs, these notably
Wel-chosen men, like them selues, haue cal-
led a noble Parliament & Conuocation, that
is, a route of vnlearned, rude rebelles, for-
getting all dutie to God, Prince, Countrey,
Neighbours, and all that euer honest is: and
in this dæpe wise and godly assemblie, by the
inspiration of the Diuels spirit, whome vn-
der false name of the holy Ghost, they haue
in abominable sacrifice called vpon, it is at
length decreed, enacted and proclaimed, that
your two Erles with the rest of their factiõ,
are the Quenes true and saythfull subiects:
that they haue a good mening: that Nobilitie
haue giuen their faith to further it: that dis-
ordered and euil disposed persons about the
Quene, seeking their owne auancementes,
haue ouerthzown true religion, disordzed the
realme, and seke destructiõ of the Nobilitie:
that these your good Gouvernours will with
the helpe of GOD and good people, redresse
things amisse, and restoze ancient customes
and liberties to the Church and Realme.
Finally, they enforme of a great purpose of
strangers to correct and chassen vs, to the
hazard of the Realme, which they wil auoyd
by hazarding it them selues. And after the

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ende they say, God saue the Quene, when in their doings and discourses befoze, out of all course of dutie, they haue plainly shewed it is not our Quene, Quene Elizabeth that they meane.

Blind men may iudge no colozs. A man in a darke place without light, or he whose eies be blindfold or couered with any thing that he can not see thzough, or he that obstinately winketh, is as vnapt to discerne colours as he that is stark blinde. Wherefoze if you will rightly iudge of these colours, and see what they be in dede, you must come out of that blinde corner of rebellion and errour where no truthe shineth, you must shake of the beyle or couering of wrongfull affection and misunderstanding, and you must leaue winking at your owne faultes and follies. And principally you must pray to almighty God, to open your eyes, to giue you his grace to see truthe and finde mercie at his handes. And thus prepared I beseeche you descend to conferre these gaye colours in the broad light.

Your Carles (say they) are the Quenes true subiects. Suppose it for the time and for the questions sake, as they would haue you but for the time and for their purposes sake to take it, that they vnderstand or meane thereby Quene Elizabeth our most gracious so-

Markus and
Sylla.

neraigne Ladie, & not any other that would
bying vpon vs Mariana tempora, the misera-
rablest dayes that euer Rome or Englands
felt. Farre doth the propoztion of dutie of
subiectes to the Prince exceede the duetie of
seruantes to Maisters, or children to Pa-
rents, yea or wyues to their husbandes the-
verie nereest conioynning in humaine fello-
ship, euen so farre as a Realme exceedeth a
priuete familie. But if one of your owne
seruaunts, children or wyues, should do that
without your will, yea against your wil and
expresse commaundement, that your Cap-
taynes and you haue attempted without and
against the Quēns highnes pleasure, would
you accompt them good seruants, good chil-
dren, or good wyues? If the seruant shal de-
parte from his maisters seruice without
leauē, the child from his fathers obedience,
the wife frō the societie of her husband with-
out his contentement or pleasure knowen:
the case being supposed your owne, you can
not like it. If they shall put on armour and
weapon, and become terrible, or threaten
force to the Maister, Father, Husband, or the
rest of the familie: if the case (I saye) were
your owne, you would moze mislike it. If
they shall threaten to pull away, to banishe,
to destroy those friends or good seruants, or
the

The rest of the childezen whome the maister,
father or husbände dearely esteemeth, by
whose good trauayle, cherishing and duetifull
ministerie and attendaunce, the maister,
father, or husband is serued and p̄serued, &
mainteyneth the commoditie of his counte-
nāce: this being your owne case, you wold yet
more disallow it. If they shall misentreate,
robbe, spoyle, mayheme and murder some
of the rest of those other seruants, frendes
and childezen that the maister, father or hus-
band so dearely loueth, and for his benefite
comfōrtably bleth: were it in your owne case,
you wold now abhorre it. If by no warning,
prohibition, request, promise of reconciliati-
on, th̄reatning or other trapes, they wil cesse
of prosecuting their enterprise: the case be-
ing your owne, you wold hiely stomacke it.
If notwithstanding all these doings, proce-
dings, continuings, neglecting of th̄reate-
nings, reiecting of faire speache & promises,
these risers, withstāders, inuaders, robbers,
murderers, contemners, without the licēce,
against the authoritie, against the open de-
claration of hys owne will and meanes of
pacification sought by the maister, father or
husband, will still saye and mainteyne that
they be true and faithfull seruantes, hum-
ble and obedient childezen, good and louing
wiues,

winnes: if the cases were your owne, you would not beleue it.

The Quēnes maiestie Quene Elizabeth is by al right the Soueraigne Ladie & Maiestie of vs all, and of you too, & that must ye otherwise acknowlege or otherwise fele, or bothe, to your terrour I speake it. Her grace is the most louing Mother and nourse of all her good subiects, to your shame and reproche of vnkindnesse I say it. Her highnesse is the Husband of the cōmon weale, married to the realme, and the same by ceremonie of ring as solemnely signified as any common marriage is, to our great comfort and confidence I reherse it. Shall your captains forsake her seruice, and tell you they are good seruants? Shall they or you resyst her authoritie, & refuse hir blessing, & say they or you be her good children? Shall they seuer the knot of loue and agreement betwēne her and them, and yeld their bodies to a notozious adulter, and yet saye they breake no bonde of this sacred wedlocke? Call their doings to minde, peruse them, wey them. They haue long agoe nourished this treason in their heartes: they haue bene long prouidyng for it: it was brought to her maiestie and her counsell by aduertisements: they haue ben tenderly delt with, priuately admonished of the rumors,
the

the matter so signified vnto them, as if her
highnesse were loth to beleue it : them sel-
ues haue forsworne it, with greate othes &
detestation, protesting themselues to be free
from it. Wherein note I pray you, the great
indulgence towarde them euē with the most
that any subiect in highest place may vse in
cases touching his soueraine safetie, where
of he ought not to be prodigall. And yet could
none of these too greate kindneses moue
them. Note withall how likely they are to
professe a true religion, that holde this prin-
ciple to kepe no fayth, vse no loyaltie, regard
no othes and promises made with attestati-
on of God, and anowing themselues to re-
nouncing of heauen & to eternal damnation.
Note also how lykely they are to say true to
you, in the things they beare you in hand, or
in keeping promise with you for your succor,
defence, or standing by you in extremitie, if
them selues myght haue any hope to escape,
and leaue you to Gods mercie, or rather to
your owne miserie and most harde aduen-
ture. For surely they do in the while but vse
you for a buckler, to holde vp betwene them
and the strokes for a tyme, & at length when
they be overlayde, they will throwe away
their buckler that they may runne away the
lighter, if they and their buckler both be not

aforehande beaten downe to the grounde.
But these good men well respecting Religion, that respecte no faith, nor will keepe any with you moze than they haue kept with the Quene & hir officers, being called at length by order to purge them selues, refuse to appeare: being moze earnestly called vpon to come & declare their innocencie, they enter into actuall rebellion, raise by you and other to keepe themselues from the face of iustice, and yet they haue put on a visor of great vertue: and where in dede not being able to cleare themselues, and answere their traitorous leagues and deuises, they vse you for for the time to stay their apprehension, till they maye otherwyse prouide their escape they beare you in hande that with all reuerence they remain her true and faithful subiects. Is not this a plaine counterfait coloz? There is no white without whitenesse, no good without goodnesse, none true without truth, none faithful without faithfulness, no subiect without subiection and obedience: What do they herein else, but as all other traytours and rebelles haue euer and ordinarily do, pretend themselues to be true subiectes, knowing otherwise that simple subiectes would not followe them at all?

These good religious Carles and Capitaines

nes that so much inuey against faith which
they vse not, and bragge of the value and
merites of good woꝝkes whereof they haue
few, now let them if they wil pꝛoue their co-
lour true, that they be as they pꝛetend, shew
me their faith by their woꝝkes, their white-
ness by their whitenesse, pꝛoue themselues true
by true dealing, with God in their periuries
with Prince in their rebellion, with subiect
and neighbours in their spoyles and robbe-
ries and well paying their dettes, yea with
your selues in so fowly abusyng you. Let
them pꝛoue them selues faithfull subiects in
their refusing to come to answer, in their ry-
sing without warrant, their resistance with-
out yelding. All these enozmities they still
continue, no gentle blage, no good meane
restraineth them. Alas the case is too plaine.

They say they haue good meanyng. If it
were so, it would pꝛocede by good doing, and
tend to good ending. But what good meaning
are such god men like to haue? Or whatsoe-
uer is god meaning, be these likely to light
first vpon it, or fitly chosen to further it? Som-
what must be sayd, or nothing can be done.
Some shew must be made, or no mā wil fo-
low. How easie is it for the noughtiest per-
son to say he meaneth well: but how plaine
is it on the other side for euery reasonable

man to see, that he that doth ungraciously
meaneth ill: and he that putteth in execution
horrible and ungodly factes, continueth and
reioyceth in them, riseth without his princes
warrant, armeth her subiectes without au-
thoritie, employeth their force to her terror,
bendeth all his doings to tumult and byrre,
destroyeth the booke of God the most comfort-
table jewell in the world published with the
princes power and commendation, wherein
eche man is truly taught howe to doe well
in dede, this man I say that doeth thus ill,
meaneth not well how good soeuer he say his
meaning is. Discerne the tree by the fruites,
the faith by the works, the saying by proofe,
the pretended meaning by apparent deedes.
These men meane shrewdly or speake ve-
ry falsely, when they say they meane well,
and yet do so yll. If they meane well to the
Queene, when they thus resist her, it is pos-
sible they will vndoe you too, and yet beare
you in hande they meane you well. They
meane to you daungerously euill, and they
meane to them selues foolishly well, in thru-
sting youre bodies betwene them and their
due danger, while such shift wil last, and til
they may spie a better. But you shall do wel
to discern their yll meaning: let them an-
swer thair faults, & repent you your faultes.

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Of such a good meaning on your part may
pyle a good doing, and hap a better speed
than is yet to be looked for.

But see in what forme and particulari-
ties this good meaning is expessed. Nobil-
tie (say they) and other haue giuen theyr
faith to further this lewd meaning. If any
such confederacie be, as it is not so greate
as you be bozne in hande, it shall be good to
the parties to purge them of that ialousie
in true seruice against your captains and
you. Neither can any be free from the spot
therof, that shall be found to aduance, fa-
uour, mainteyne or ioyne himself to any
estate or title that impoxteth her maiesties
daunger, or hath impugned her hyghnesse
safety right or dignitie. No, no, this is but
a colour to flaunder Nobilitie, and deceiue
you with vaine hope of desperate succors.
You see you finde it not, you are destitute
and disappoynted of it. If suche leagues
had ben, neuer looke that they will keepe
faith with you that breake it with their
Prince, or wyll ioyne with you being no
stronger than you be to beare them harm-
lesse. Loke sooner that Nobilitie will the
rather employ them selues for her Maie-
stie ageynst you, to cleanse and reuenge
this great infamie and dishonour with your

The rule of
three gouer-
ners.

full destruction. But be it, that they had
so, and were ioyned together to aduance
this good meaning, wherof God wote you
are sowly begyled. What is it I pray you
oz what grounde hath it? What hath hir
maiestie oz hir counsel offended? Wherin
is the realme so daungered and oppressed,
that it must haue violent remedy, it may a-
bide no delay of counselling, no ordinarie
meane of refozmation: Northumberland,
Westmerland & Swinbozn, like Catiline,
Lentulus, and Manlius muste erect a newe
Triumvirate to repaire oz newe melt and
fashion the decayed common weale of En-
gland? Forsoth disordered and yl disposed
persons aboute the Quene haue marred
all. Disordered, sayth my Lorde of West-
merland? All disposed, sayeth my lorde of
Northumberland? about the Quene, say
godfelowes, wightriders and robbers in
the borders of two realmes? O vertuous
men. O holy thæues. O well meaning
traitours. O likely surmise. Is there any
greater disorder than rebellion? is there
any worse disposition than treason? Is
there any greater falshod than thus to de-
fame the Quenes mosse noble gouerne-
mente? Are you so blynde not to see the
Quene touched, though, to begyle you, hir
name

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name be spared? Come they, whome you
call disordered, to the Quene vncalled?
Are they not of hir Maiesties Counsell by
her wise and good choise? Deale they not
in the causes of the realme to such end and
with such meanes as hir maiestie appoin-
teth? Do they any thing without her au-
thoritie and good lyking, as there is good
cause? Make they any laws, require they
any Subsidies, do they the greatest thin-
ges, without assent of the whole realme,
your owne assent by your deputies & bur-
geses, yea your owne forsworne captains,
in open parliament, whereunto her ma-
iesties assent is had? or in cases out of par-
liament, is ought put in executiō without
her highnesse will and pleasure? Do they
their things here, trow you, as you do your
things there? O impudent beastes to bear
you so in hand. O deceyued folkes you to
beleue it. But O mad doltes so rashly to
hazard your possessions, liues, good names,
wiues, children, hantour, yea soules, and
all vpon credit of so falle reports. It is her
maiestie that dothe these good things her
selfe, and honorably auoweth and inuinci-
bly will vpholde the doing of those things
which your captaines call misdoings, and
will defend the persons of these good and
noble

noble counsellors that serue her in so good
gouernance of her estate, with the assistance
of Almighty God in her right, and the du-
tiful service of all hir true Nobilitie and
her faithfull subiectes against al rebelles,
traitours and enemies, whatsoeuer they
be, eyther within the Realme or without.
Thus knowe ye, that her Maiestie taketh
vpon her the iustification of her go-
uernement, and her counsels ministration
therein. Therfore when your Charles ac-
cuse these about the Quene, they accuse
the Quene her selfe. It is but colour to
abuse you. They would say the Quene, if
they thought you would wel take it. And if
G D were so farre angry with vs as to
giue them miraculous victorie against all
likelihode, yea and in mans eyes against all
possibilitie, no doubt her Maiestie shoulde
fele it with the foulest indignitie that e-
uer was seen in earth. And if it lay in them
to spoile her maiestie and the realme of her
good counsellors, their slender curtesie to
her person would sone appere. Ceasse then
to be so beguiled, take that shadow away,
and take it as truth is, that your Charles
proclamation in dede sayth, though not in
the selfe same sillables, that the Quenes
Maiestie with her Nobilitie, Parliament,
and

and Counsell, haue done these mischyleses
that my lord of Westmerland and his fel-
lowes must redresse in haste. And these no-
bilitie and counsellors your wise good ru-
lers call disordered and euill disposed per-
sons. If you know them not, will you be-
leue that so wise, learned, vertuous and
noble a Quene calleth to her counsell dis-
ordered & euill disposed persons? Yea more,
if you know them not, wil you beleue that
so great weaknesse and pouertie, wherein
her maiestie founde the realme, is (thanks
be to God) repaired: so great quietnes and
peace procured and kept: so good & equal di-
stributing of iustice maintained: such amity
with neighbours such loue, credit, yea
awe of her highnes among forren princes
and Potestates conciled and upholden, so
firmely, and so many yeares: will you be-
leue so great thinges, so well done, so long
continued, by disordered & ill disposed per-
sons? If you know them, then neede I say
no more. You know your proclamation is
falle, you know they be flandered, you
know your selues be deceyued. God giue
you grace to know how to recouer your
selues againe. But on the other side, when
you remember that which you daily see, the
vanities, the doltishnesse, the bezzowings

D. J.

with

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of Almighty God in her right, and the du-
tifull seruice of all hir true Nobilitie and
her faithfull subiectes against al rebelles,
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you remember that which you daily see, the
vanities, the doltishnesse, the bezzowings

D.J.

with

without caring to pay, the prostitute abuse
without regard of chastitie, the leude vn-
thriftinesse without respect of wel getting
or wel spending, the rashnesse without dis-
cretion, the vngodly life without al vertu,
the gloriozous lustinesse wythout feare of
God and without all foundation of hone-
stie, the adulteries, fornications, thestes,
robberies, spoiles, murders and other mis-
chiefes, in some of your capitaines profes-
sedly open and daily exercised, euen with
the gay name of a toly stout Gentleman &
lusty courage, and in some of greatest ra-
uenie, yet like Rainerd the Foxe cloked
with some moze hipocrisie : these when
you marke and wey truly, as you see them
daily, apply the woordes of disordred and ill
disposed persons as you see them deserued.
Let euery worke haue his true name. And
nowe see these colours. Rebels are called
true subiects : the Quenes maiestie is na-
med with honour, and touched with disho-
nour : her doings, that they may be moze
frely slandered, ar imputed to other whom
they dare moze boldly defame: you are led
against the Quene, & bozn in hand against
other : Nobilitie is falsly charged : fowle
treason is called good meaning : periurie
chalégeth to be beleued : common robbers
and

and theues, adulterers, murderers & rebels
are well disposed persons : the Quenes
maiesties counsell and true nobilitie are
called disoꝝdꝝed and ill disposed, Alas these
coloures are so blacke, that they will take
none other hue. Marke well. If you be-
leue these, you may not say you are decei-
ued otherwyle than wilfully, the mater is
so plaine.

But what haue these disoꝝdꝝed and e-
uill disposed Cōsellers about the Quene
done, say you : ouercome true and Catho-
like religion, disoꝝdꝝed the Realme, seke
the destruction of Nobilitie. Whamelesse
falsehoodes, Whading false and vayne co-
lours. Come out of darkenesse, open your
eyes, carrie them into the light, hold them
against the sunne, trie them and iudge of
them. They haue ouercome true religion,
say your seducers and false teachers. Is
there any alteration of Religion made so
rashly as your rebellion : oꝝ teacheth it so
vngodly doings as you do execute : oꝝ is it
receyued from any other than from the
word of God himselfe : If you will haue a-
ny religion, I trust you will haue Chꝝysts
religion. If you will haue the Religion of
Chꝝist, I hope you will best beleue himself
to tell you what it is. If you will heare him
D. ij. selfe

selfe speak, you may not destroy his word.
Euen thei that would deceiue ye most can
not denie that the holy Bible is the worde
of G D D, whatsoeuer is taught therein is
truth, whatsoeuer is ageinst it is heresie &
falshode. How thinke you then, doe they
meane you wel that take Gods word from
you, that destroy the bible, teare and tread
vnder fote the scripture of the worde of
God, forbidde you to heare oz knowe that
wherby only you should heare and know
truth, and learne to see their falshode? can
they wish you to see that would take away
your light? can they wish you to fare well
that would deprive you of your soule? The
blasphemie is hainous, the offence dange-
rous, this path is not the way to true reli-
on, but to error, which they wold not haue
you see, that persuaue you to blindfill your
selues against the truth of Gods gospel.

Besides your destroying of Gods booke,
can ye think that thei meane to draw you
to true & catholike religion, that persuaue
you to destroy the monuments of Christi-
an Communion. Read oz heare the whole
forme of that seruice, iudge of euery word
and sentence, and then shall you see what
comfozt your false deceyuers haue taken
from you. Compare what good y ou find in
that

that, and what edifying in the contrarie :
what sweetnesse it is to ioyne with Gods
congregation in partaking of Chzistes bo-
dy & bloud by meane of his Sacramentes,
and what banitie or rather sorrow it is to
gaze vpon a thæse that robbeth you of that
treasure, pzetendeth to take it al himself,
and holdeth vp that which he calleth a Sa-
crament as it were in insultation and tri-
umphe ouer your silly simplicitie. Do but
heare, reade and knowe the thinges that
you yet despise, I dout not Gods grace shal
crepe into you, for your comfort.

Where thirde you haue raged against
the mariage of Gods Ministers, beholde
your owne madnesse. I hope you be not al
popish Priestes Bastardes, thus rebelli-
ously to rise for the honoz of your false Fa-
thers. Do you think al your popish pzies-
ts to haue liued chaste ? Know you not their
olde incontinence commonly misnamed
lustinesse and good fellowship ? Remem-
ber the examples your selues. Is mariage
worste than hozedom? was it not by them
selues taught to be a sacrament ? Is it not
the holy ordinance of god ? Is the mariage
of your selues and youre sozefathers be-
come vncleannesse, or displeasing to GOD?
Think not so ill of youre selues. No, no,

there is an other matter. You are beggled
poze soules, loke home to your own beds,
preserue the cleane nesse & honesty of your
houses. This is a quarell wholly like the
old rebelles cōplaint of enclosing of com-
mons. Many of your disozdered and euill
disposed wiues are much agréued that
Priests which were wont to be common
be nowe made seuerall. Hinc illæ lacri-
mæ, there is the grie fe in deede. And truthe
it is and so shall you finde it: few women
stoze againste the mariage of Priestes,
calling it vnlawfull and incensing men a-
gainst it, but such as haue bene Priestes
harlots or sayne would be. Content your
wiues your selves, and let Priestes haue
their owne. And for whole Religion, re-
ceiue it as **G D D** had taught it, reade his
wozde: and for the deliuerie and explica-
tion of it, it behoueth you, being no better
clerkes than you are, to credite the whole
Parliament, the learned Clergie of the
realme, and those that teache you by the
boke of god, & learne it in such sorte & pla-
ces as it is to be taught. Your Camp is no
good schole of Diuinitie. Your churches as
they were refozmed, the wozd of God red-
in such tong as you vnderstode it, the Sa-
cramentes ministred to your comfozt, in
such

Such sorte as you might feele the sense of
them and be edified by them, the good ex-
amples of your Ministers living in holy
matrimonie with their owne wines and
abstaying from youres, their teaching
you obedience, iustice, and charitie, be the
meanes to learne truthe.

And yet if erro2s had ben taught, this is
not the way to come to amendement.
Know of those that complaine of the ouer-
throwing of that religiõ that liketh them,
if euer they sought god meanes to defend
it and were denied, if euer they offered con-
ference where it was made and were re-
fused, if euer they mayntained it in place
conuenient by the word of God and were
not fully, truly and charitably answered?
Thinke you her maiestie & the wisest of the
realme haue no care of their owne soules,
that haue charge bothe of their owne and
yours: Thinke you they woulde haue en-
tered into the troubles of changing religi-
on, vnlesse very truth, conscience and zeale
for all our soules had enforced them: God
wote you are deceiued, you are out of the
way for true vnderstanding religion, you
are out of the way for true seeking it, and
ye are very far out of the way in thinking
that your captaines haue any care of it.

The

They abuse you in this as in the rest. They regarde no religion, that goe so irreli-
giously to work. Al is but shewes and
hipocrisie. They haue frequented the ser-
uice established by cōmon authority, they
haue receiued Goddes Communion with
hys Church, they haue commended it,
which if they had had the contrarie religi-
on to hart, they would not noz might haue
done, bulesse they would confesse them-
selues such as you ought not to beleue. But
the truth is, they knowe that for want of
sufficient preachyng, and especially for
want of grace to receiue the truth of God
preached, and partely also for that long
settled errors euen in men otherwyle
good and honest, must haue their time of
instruction and perswasion: by these mea-
nes I say, there be many yet within the
realme not well taught: the multitude of
which simple men, they hoped by this co-
lour to drawe to the felowship of their re-
bellion, and that way to haue moze helpe
to shelde them selues from the power of
Justice, and so to giue an aduenture by
moze ayde to escape the due punishment
for these their treasons that otherwise in
peasable place of iustice they could not de-
send or auoyde.

rest. So still this is but colour, such as is the
same that soloweth, that her Maiesties Coun-
sell haue disordered the Realme. Well they
knowe it is not so, and well they know that
they nor their auncesters neuer knewe it so
well ordered. But if any would beleue such
sclaunder, they hoped thereby to winne the
more complices, and so to hide their owne
daunger in the multitude. Consider the
truthe of this colour. Wee the times, con-
ferre and examine them truly. Let not false
persuasions deceyue you. Be not so wild and
wanton with wealth to forget whence your
wealth commeth, or not to see that the Re-
alme hath it. Had Englande euer in our
memorie so long so blisfed peace bothe at
home and abroad? Had euer true Nobilitie
more tender indulgence and honozable trea-
tising? Had euer subiectes more true and
free administration of law and right? Was
England euer better ordered in all degrees,
from hye to lowe, till your shamefull rebel-
lion hath interrupted the great blessing of
God? Or hath all Christendome the like at
this day, your lewde tumult onely excepted?
Hath not her Maiestie with the aduise and
ayde of her most honozable Counsell, so or-
dered vs, that we haue as it were standing
on shore beholden the shipwracks of other

EJ. nations?

nations? Line we not dayly to our comfort
with the fruites of this god gouernement?
As this the thanks due to her Maestie and
her Counsell for their care and tranayle for
your preservation? Suppose you that such
kindenesse is the way to kepe GOD louing
and beneficiall vnto vs? Repent your error,
acknowledge with thanks the god order of
the realme that you haue felt with profite,
forsake the dysorderers of the comon welth,
and yelde to suche god order as they that
haue wel, wisely, iustly and mercifully orde-
red it can best dispose of you. You see these be
stil but false colours to deceiue moe subiects,
to draw moe adherentes, to helpe to shroude
your seducers in communitie of perill.

And of like sort, falshode and impudencie
is that they say of seking to destroy Nobili-
tie. Though some of them that so proclaime
haue bene noble, you must remember howe
Nobilitie may rise & fall. There is no tray-
tor noble, how notable soeuer he be, or how
noble soeuer his auncesters were. The ad-
uancement for vertue to the most honora-
ble order is no moze due to god, valiant and
true Gentlemen, than the defacing of the
former ensignes of Nobilitie, and solemne
spurning them into a ditch, is a due prei-
dice to dysloyal and vntrue subiects, the very
flaye

stayne of whose companie, presence or fellowship in the tokens of honour true Nobilitie can not beare. Witte it is that they haue so far forgotten the common wealth and their own, so to deserue. But so deseruing, god example and necessarie iustice it is, that they beare their extremest infamie. Neyther yet hath the Quenes maiestie nor her Counsell soughte their destruction, but they themselves haue now procured their owne and drawen you in with them. Let themselves say of the benefites they haue receyued of her maiestie, her good countenance and supportation, all her Counsellles frendly and louing meanes to do them good: then iudge ye what cause they haue so to say. As for the rest of the Nobilitie, as they be most deeply bound to her maiestie for her good and gracious tender loue and fauour to them, which they ceasse not to acknowledge, and will do, even with the aduenture of their liues, honours and possessions, in her maiesties defense, against all rebels and traytours, and namely against your Captaines and you: so are they full slenderly beholden to your two good Cries for defaming them with the partnership of so foule and abhominable treasons. And for that the slander is generall, without particular naming of any, ye must

E.g.

loke

loke for the moze generall reuenge of all nobility against you, no one shrinking or withdrawing, but every one mosse forwardely pressing to purge himself by his good seruice, from so greate dishonour, and to shewe by thankfulnesse (the naturall propertie of honour) to her maiestie for her great kindnesse and tender loue to that whole degree. Some of them to their great prayse, you see, already haue shewed their truthe, in repressing your attempts, refusing your societies, & in readinesse to ouerthrow you. Eche man is so like liest to desire a newe estate, as he hath most cause to be wery of the olde. In what Princes dayes did euer Nobilitie liue, or can they hope to liue in suche securitie, in suche (as it were) uerenesse and conuenient familiaritie with their prince, so free from vnjust backbitings, from vaine ielousies & suspitions, from dangers by enemies reports or false accusations, from tumulte war and malice one against another, yea from all vn sureties and vnquietnesse, as they haue done in her maiesties dayes? It is maruellous and vnaturally miraculous, that there are founde such two (I meane your two Carls) to shew such vnkindnesse. Think not then that any mee of nobilitie be sayl minded. But be not deceyued, take the thing as truth is, this is
but

but a coloz, howbeit in dede a lewd malicious
suttie & dangerous coloz, partly to the intent
to raise mistrust betwene her Maiestie and
hir nobles, if either were not so wel known
to other as they be, & partly oꝝ rather chiefly
to deceiue and deteine you with hope of that
which is not in dede. But as in the one they
labour in vayne, so in the other learne you
to be wiser, & to trust them the woꝛse here-
after. You finde it falleth not out so. Her ma-
iestie hath ener cherished Nobilitie, no one
of that estate hath by her perished in all her
time, they know it and acknowlege it, and
you must feele it. You see that they come not
to you, foꝛ all the promises and faithes sup-
posed in your proclamation. It falleth not
out as you are hozne in hand: they are all in
readinesse with their power against you, to
clere them selfs, & to weake the dishonoz vp-
on you. If this coloz deceyue you, you wink
hard oꝝ be maruelously blinded. If any
of nobilitie foꝛ any contempts oꝝ other cau-
ses haue ben stayed (whereupon the likely-
hooe is that you are the moze led to thinke
this surmise true) themselves acknowlege
yet with what clemencie they are bled, the
woꝛld knoweth howe soꝛy hir maiestie is to
haue any such occasion: but howsoever it be,
they haue small cause to thank you foꝛ agree-

uing their case with greater suspitions: and
according to that you haue so yll deserved of
them, you must accompt that themselues, so
farre as their liberties and hir Maiesties
trust in them will permitte, and all their
frendes for their benefite, will with moste
sharpe reuenge vpon you, do what they can
to persuaide their innocence. Neither I trust
will her maiestie hir selfe, so yet giue ouer
the care of her owne preservation, as to con-
temne all aduertisements of attempts, and
not by good care and hede of hir counsell, yea &
extirpation of the contrarie, stand vpon her
gard against all aduancements of suche ti-
tles as you would preferre bring dangerous
to hir safetie, and which haue already to their
uttermost attempted her byest perill, or yet
to leaue in danger to their malice hir good
subiectes that be ielous of her preserving.
And God giue vnto hir grace the hart in pe-
rilles touching her person and estate, not to
haue too great clemencie, remembryng that
though it be magnificall and noble to con-
temne treasons, to pardon traytours, to re-
concile dangerous vnderminers of her estat:
yet the whole realme haauing interest in hir
lyfe, by which we all liue, and can not liue
well without her, it is farre moze honozable
to be good Ladie to true men than to false, to
the

the whole common welth of good men that de-
pend vpon hir, than to any knot of euil men
that may practise her danger, by which the
whole realme must needes come to such con-
fusion, as your wise guides wold sayn bzing
it. But in the meane time you see, they haue
brought you in a gay case, vpon trust of their
wordes, their bayne colours in their procla-
mations, their false promises of great suc-
cours, You are in the way of vndoing for e-
uer to helpe them to a little leysure to shift,
or (if they abyde by it) to giue the aduenture
of their most heynous treasons.

And hereto they perswade you with pro-
mis of the help of God and good people, direct-
ly against the commandement of God, & to
the disturbance of good people. But, I pray
you, what People, or what Goodnesse, looke
they for to ayde them? The late tumults in
king Edwards time haue taught al the wise
people of the Realm, to be ware of suche fol-
lies. The good & honest subiects of the West,
that were then seduced, nowe haue learned,
and do like good subiectes continue in loyall
duetie and be ready to employ their force a-
gainst you, to teach you by smart that which
you wil not lern by example. The noble and
wel gouerned city of Exeter hath taught al
Cities & townes the honoz of saythfulnesse.

Al the south, the east, eche part, the land, the
sea, & heauen it self are ioynd against you,
Ech man seeth the horroz of the fact, but you
selues alone. Read (I beseeche you) the excel
lent treatise of sir John Cheke knight, of the
Part of sedition, there see as in a glasse, the
deformitie of your faulte, learne to wype a
way those spots that haue so soboly arayed
you, that you loke not like Christian people
but like monsters in nature & policie, how
euer your captains cal you good people, being
so rebellious against so good a soueraine, &
banded in hostilitie against all good subjects.
So eche thing that they pretend, with mere
contrarietie of trueth bewrayeth their open
falshood, vnlesse they wil, to defend theselues
to haue said in one only thing true, that they
rise to redresse thinges amisse, say that they
meane not things amisse to be redressed, but
things to be amisse redressed.

In like maner is all the rest. They will
(they say) restoze auncient customes and li
berties to the church and realme. Are all cus
tomes, without respect of good or bad, to be
restozed? are not rather the bad to be refoz
mied? and so is it true libertie to be deli
uered from them, and not remaine thral
and bounde vnto them. For he that bindeth
least and setteth free, offereth most liber
tie.

tie. If they meane by libertie letwode licentiousnesse, and dissolute disordze of lyfe, to haue no feare of God, Prince, law, or shame, to haue no respect or awe of honestie, such libertie I grantt they propounde vnto you, and giue you dayly examples of. But if the true libertie of Chzistes church and flocke be, to heare his voyce, and no straungers, to be subiect or in bondage to no strange power or vsurped tyrannie, that shal syt in the consciences of chzistian men, captiuing them to an implicite & general sayth of what so euer they shall teach without the warrant of Chzist the true head of the church, then your great Libertines bzing but bondage and slaerie. Beware therfoze lest vnder name of libertie, you take the heuy yoke of thraldom. When most noble and victozious kings and princes, most graue, valiant and wyse counsellers and nobilitie, moſte learned, discrete and vertuous prelates and other of the clergie, haue with their great trauail, study and aduenture, made a conquest of Antichriste that kept vs in bondage, deliuered this Realme to very freedom in dede, set it at libertie from foreine tyrants yoke: is this to restore the libertie of the Church, to make it bond again? Can you be so mad to think it? Great are the illusions vpon those whome

J. J.

Gods

Gods grace hath forsaken. Pray to God to
bring your hartes to libertie of considerati
on, and you shall plainly see the libertie of
the church assailed by your owne factions,
the libertie of your consciences captiued, and
the true libertie of your lynes in lawfull
things restrained. Swete in deede is the
name of libertie, and the treasure of the thing
it selfe beyond al value inestimable: so much
the more it becometh you to take hede that
with the swetenesse of the name you lose
not the value of the thing. You may not
thinke her maiestie her selfe, and her nobilitie,
clergie, and other good subiectes, so farre
thruste downe in courage, as they would
lose the iewel of libertie. Much lesse must
ye beleue your licentious hosters of libertie,
that will bring you in deed nothing but bondage.
You see the difference of their credit,
and the euidence of your perill: iudge therefore
the falshood of this colour, as well as the
rest, and with the fond deuise that soloweth,
to pretende a care for their countrey, into
whose bowels they haue thrust their wea
pon, least they should be behind strangers in
wounding her.

They say they feare a reformation by
strangers, to the hazard of the realme: and
therefore forswth these noble hazarders of
their

God to their owne wealth estate and honour, and of
your sureties, must hazard the realme them
selues, lest strangers should: and yet further
withal, lest them selues should not suffice to
hazard it enough, they directly signifie, and
it is wel known, that theselues haue sought
and bled conspiracie of strangers to further
the hazard to their vttermost. But note the
fraude I pray you, for the meaning is to de-
ceiue you, and therefore it behoueth you to
note it. They will not say directly, we haue
practised with strangers to take our partes,
for that were too brude and too plaine: but it
must be penned in such words that you must
be giuen to vnderstand that strangers are of
that faction, yea and so farre forward, that
they are also redy to do that which you haue
enterprised, though forsooth your captaines
and they be not of one cōspiracie. He is blind
that seeth it not. All this is but to encourage
you and to put you in hope of aide, either by
traitors in England, or enemies abroade:
whence it com it makes no matter. But if he
deceiue you, it will not be: wey it wel, se-
de not your selfe with vayne hopes.

First, if strangers were disposed to come,
it is a mad saying, let vs ryle and refozme
least strangers come and refozm, as though
strangers hauing purpose to come and in-
their

tending to gain by spoyle, wold come so much
the later for hauing so much ayde as so many
rebelles to helpe them to spoile. Therefore,
when they come not in deed, you must needes
say that you wer falsly so bozne in hand with
a gay hope, to make you the bolder to runne
to your owne destruction.

King Iohn.

Cardinal
Poole.

An vnnaturall hope it is, and a beastly, to
ioyne with any strangers to the spoyle of
their own countrey. But suche is the nature
of that false religion, to regard no countrey,
faith, nature or common honestie. Remem-
ber I pray you: what yelded the realme tri-
butarie and the King Vassall, I meane King
John, but the treason of Popishe Religion?
What gaue the Crowne, to Ludouike the
Dolphin of France, that inuaded and posses-
sed much of the Realme a long time, by the
ayde of disloyal Barons in England, but the
treason of popish religion? What sent Le-
gats and Messangers (yea Englishe tray-
tors) about Chzistendom, to forein Empe-
rour and Kings, to offer them this realme
to prey, spoyle and conquest, to exhort them
to turne their prepared powers from inua-
ding the Turk, to make war vpon the king
of England our Soueraigne Ladies most
noble father, whom they termed worse than
any Turk, but treason of popishe Religion?

What

What hazarded this Realme with subiecti-
on to strangers in our late memorie: but
treason of popish Religion: What then de-
riued, and yet daily doth, solemn pedigrees to
Spaniards and other fozeins, to make them
acceptable to the deceyued multitude, as
though they were our naturall Princes, but
only treason of popish religion:

Trolop. &c.

But GOD hath hetherto preserved this
land from being subdued by these horrible
treasons, and I trust hee will still, and in
your poze case is most likeliest to leaue your
vaine trust disapointed. For consider the like-
lyhood. The example so toucheth the common
state of all Kings and Princes, as you being
rebeldes may loke for no fozein ayde, though
it were but for presidents sake. Such fozeins
as might come to you by lande, are truer
friends to the Quene than you be subiectes:
where, by the way, loke for no retire nor
safe refuge, but her Maiesties mercie. Other
strangers that in deed haue vttered more
malice to her Maiestie & her realme, & haue
interrupted the good loue and peace, and an-
cient league, amitie, & intelligence betwene
her Maiestie and those Princes of whome
thee hath mosse constantly well deserued:
alas, they be neither much terrible to her
Maiestie, nor can be much cōfortable to you.

Scotland.

Alua.

K. Philip.

Will they, in such season as may serue your
turnes, hauing so few to spare where they
be, bying a meane power by Sea, so farre, so
dangerous a voyage, along the Spanes high
ruelle coaste, in such time of year, being nei-
ther able to resist her nauie by the way, lesse
able when their men be landed, and least
able to come agayne to fetch them when the
enterprize is ended? Be they so madde, to tow
you, to leaue their Nobilitie, Captaynes and
Souldiours in their enemies land, inclosed
betwene enemies of both Realmes, with-
out more succour than unlikely Fortune
& the trust of a few rebelles? No, no, they
be not yet so mad, though you be madder.
There must be greater heades and power
than you be, or haue at libertie, that they
will toyne withall. They can be content
to giue you vayne hope perhaps. For if En-
gland may be in tumult, by their practise,
and you come to your deserued end, it con-
tenteth and suffiseth them to haue ventu-
red the State at your perill, & to haue grie-
ued her Maiestie with alienation and de-
struction of so many poore Decepued sub-
iects. Looke to your selues well, the brags
are not performed, the promises are not
kept, you are betrayed by your owne lea-
ders. Call to God for mercie by times, sa-
tisfied

kisse her Paierlie with returning to du-
tie, and that with all speede, least though ye
scape slaughter by the true subiectes hand,
you may not with hono^r be too gently delt
with. Deliuer them that betrayed you,
that they which in proclamatiōs haue pub-
lished vnto you vaine & false hopes of trea-
sons, may vpon scaffolds preach vnto you
the right fruites of rebellion and dutie of
obedience, that their death may do more
good in example, than euer their liues dyd
in practise.

This counsell I hope you will followe,
whenthe light of true consideration shall
shine into your hartes, and chase away all
darknesse of these erronious shewes and
false colozs that yet haue blinded you: and
so much the more when you shall further
note all the necessarie circumstances that
may reduce you to truthe. What be your
leaders? Your two Orles, you know wel,
are euen of the meanest of all Nobilitie, in
hauio^r, credite and power, to conduced you
through so great and dangerous an enter-
prise. The one you see hardly beareth the
contentance of his estate with his smal por-
tion of that which his ancessers sometime
had and lost: his dayly sales and shiftes for
necessitie, euen then when he hadde lesse
charge

charge than to mainteine an army, both in
Suffes and else where are well known:
suche power as he hath had & vsed in those
partes about you, is to be ascribed to her
Matesties anthozitie, vnder whom he ser-
ued, which now is bent against him: other-
wise, neyther his pollicie great to rule oz
reioesse a Realme, noz yet to espie the true
faultes, much lesse the remedie, an vnfitte
iudge of religion, and a very euill chosen
chastiser of disoꝛdered life. The other, of
no credit, no wisdom no gouernance, no
abilitie, no vertue. Who knoweth not the
enoymities of his life, the indiscretion of
ruling his owne, the great lacks & dettes
wherein he is by his owne fault endan-
gered, the estimation of him as of a con-
demned man, none otherwyle regarded
than for the names sake of honoz & some
possibilitie that he might parhaps leaue a
better sonne to amēd the state of his house:
Thoughe his Father were touched with
many gret faults, much noted in y^e world,
some whereof this Gentleman hath as by
inheritance receyued: yet neuer did he so
hurtfull a deed eyther to the cōmon weale,
oz to his owne name and familie, as when
he begatte so vngracions a sonne. Euen
he that neuer gouerned well him selfe noz
any

any thing that he hath, whom no wiseman
no2 I think any of you (as mad as ye be)
would priuately trust with ordering of a
mean household now must take in publike
charge the power of a thre or two, yea of
all the Realme, if the rest wold aduenture
as madly as you. For the case of Religion:
noth any man knowe that euer he preten-
ded any religion or conscience at all, till
now he maketh an Apish counterfayting
of fayned popish deuotion? And nowe yef,
by your good iudgement, he that knoweth
neither religion, faith no2 learning, must
come to comptroll the iugement, leaſning
& faith of the Quenes Maieſtie, her coun-
ſell and all her Clergie. What mad absur-
dities are you runne into, to beleue ſo ap-
parant vnruthes, diſſimulations and hy-
pocriſies? The reſidue of your bolſiſh Cap-
taines, what be they? think you they be
men able to beare you out againſt the pow-
er of a Prince, all her Nobilitie, Cities,
Realme, ſubiects, friends and allies? One
with little wit far ſet, an other in his old
age wery of his welth, an other a runne-
away with a yong wild braine tickled to
lee faſhions. Alas, what be theſe to carry
you throught the ſerious and earneſt dan-
gerous enterpriſe that you haue in hand?

G.

They

Omen
placet.

They are rather meeter to frage you from
it : mete men surely to follow your omi-
nons fatall or unlucky enignes, wounds
and crosses, the apt and due signes of last
slaughter, or infamous execution.

But yet perhaps some of you haue this
meaning that you owe them dutie, and for
dutie you will not forsake any danger. If
this consideration haue place in any dutie,
it hath it chiefly in the best dutie which
you haue despised. A mad excuse it is to say,
you entered into danger for dutie, when
the principall dutie bade you sitte in quiet
without danger at all. Euen such a sonde
doing of dutie it is, as if one would kill his
Father to please his Maister, or rather
murder Father, Maister and him selfe to
kepe promise with a thefe. What be these
duties that may moue you? weye them and
compare them. The name of Percies and
Nenilles haue long ben honourable and
well beloued among you, some of you and
your forfathers haue ben auanced by them
and their auncesters, some perhaps be knit
in kinred, some be tenants, some be ser-
uantes, some be with like causes allied &
bounde to the meaner Captaines. Great
things be these to moue loue & good neygh-
boured, and of great importance and ef-

fices

scacie to drawe honest, true and kindhearted men to sticke by their Lordes & friends in all wars against the Princes enities, and in all honest quarels and perilles: but small matters they be, yea no causes at all to draw any man to stand with any man in rebellions and treasons. Is Percie and Newill moze auncient, moze beloued and deare vnto you, than your naturall Soueraigne Ladie the Quene of England, yea, or England it selfe? Doth one small tenancie moue you moze than the holding of the whole realme? Is not in all your homages and fealties vnto them, saued your faith, & allegiance to your Souerain Lady? This is euen as vntoward a follie, as if a mad soile in a tempest would trauayle to drawne the whole ship to saue one of the mariners cabbens. This is not rightly considered of you.

The common weale is the ship we sayle in, no one can be safe if the whole do perish. To God, & then to the realme, to the croun, to the law and gouernement, your leaders and you and we all do owe our selues and all that we haue, in highest degre of duetie: All other inferior dueties are but meanes that these may be the better perfozmed. When now your captains haue forsaken faith and

dutie to God, naturall lone and dutie to the
realme, allegiance and duetie to the crowne,
obedience and dutie to lawe and gouerne-
ment: it is no following of dutie to followe
them against these duties, no though they
were your fathers. And that they haue done
so, you may not beleue their pretenses, you
must beleue the booke of God which you haue
troden vnder fote, ye must beleue the lawes
of the realme which you haue contemptuously
broken, you must beleue the Quenes Maie-
tie her selfe speaking in her proclamations,
& by the mouthes of hir officers, whose graci-
ous voice you haue rebelliously contemned.

Nowe as I haue compared youre small
duties pretended, with youre greate duties
forsaken, compare again your most due du-
ties with youre vndue doyngs. You haue
without warrant from the Quenes maie-
tie, or any by her authoized, assembled
your selues in forcible maner, adhered to
those whom hir Maiestie hath declared traï-
tours and rebelles, you haue leued warre
within the Realme agaynst the Realme,
within the Quenes dominions against the
Quene, you haue broken the common peace,
wherby your selues, your families and pos-
sessions haue hitherto bene preserved, you
haue in your rebellious outrage committed
many

many haynous and horrible facts, you haue destroyed the monumentes of Gods most holy Communion, you haue tozned and defaced the sacred Bible of Goddes most holy worde the very pledge of your saluation, you haue presumed to alter the forme of Chzistes Religion, you haue in dishonour of Chzistes moste blisshed and only sufficient sacrifice, set by the moste abhominable and blasphemous sacrifice of wicked Masse, you haue committed vnnaturall and vile cruelties vpon Gods ministers the dispensers of Gods mysteries and of the health of your soules, you haue defaced Gods holy ordinance wherby all mankynde is preserved in chastitie and continued by lawefull increase, you haue robbed your neyghbours, spoyled and destroyed the Duenes true subiectes, you haue wasted the prouision for your wiues and children, you haue vndone yourselues. Trow you, this be your dutie, eyther as Chzistian men, Englishmen, subiectes, tenauntes, husbandes, fathers, neyghbours, yea or naturall men?

And when you haue thus done, thynke you to beare it thus away? A piece of the Bishoprike of Durhamme and Richmond shire conteyneth not all Englande. Your courage may be good, I would it were em-

C.iii.

ployed

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ployed to better causes: your power is but
small, You knowe you are but few, weake,
unarmed, unfurnished to hold out, unlaw-
fully called, unskilfully guided, slenderly
provided for, falsely abused, fondly blinded,
your captains not trustie to you, nor bound
by any authoritie so to be, your company
not holden togither by any iust power but
that they may slip away as their lust, their
wearynesse, their nede, their businesse, hope
of pardon or better aduilement may come
vpon them, your succours faile you with-
in and without, your vitayles in a barren
place not like long to endure, the season
harde, your lodgings incommodious, your
housholdes in perill of famine or destructi-
on in youre absence, no store of armure,
weapon nor munition, youre number of
horse thought not nowe many, yet dayly
like to be fewcr, those necessaries that
you haue eyther for defense, inuasion or
sustenance being ones spent, no waye to
recouer more, one ouerthrow destroyeth
you wholly, you haue no meane to repaire
your force, you are enclosed rounde about,
no refuge by lande, no escape by sea. Are
not you in a gay taking? And this you
knowe to be true.

On the other syde, beholde the dreadfull
maiestie

maiestie of God the Lord of hostes is dis-
pleased with you, the Quenes highnesse,
sometime your louing Soueraigne Lady,
now by your lewdnesse is enforced to be
the heuie minister of Gods wrath against
you. The whole nobilitie for their dutie,
and the rather for reuenge of the dishono-
rable spots and suspitions sprinkled vpon
them by your traytorous proclamations,
is earnestly bent to ouerthrowe you, the
whole number of her highnesse true sub-
jects ready to die vpon you, the number is
greate agaynst you, infinitely exceeding
your petit multitude, they be furnished of
all things necessarie with a princes store,
and so great store as neuer had any of her
auncesters, weapon, armure, shot, powder
& all sorte of munition, vitall abundance,
choise of commodious being, strong holds,
one knot of iust authoritie from which the
power assembled can not start or seuer,
skillfull Captaynes, wise Governours, or-
derly proceeding, dayly freshe succoures at
pleasure, power to saue and kil by lawe, a
wyde and large realme gathered together,
the countrey round about within hir obey-
saunce, a strong partie, good & sure friends
enen in the next fozein part vnto you, the
very grounds colours and foundations of
your

your enterprize, be in her Distresses, po-
wer, & in all necessities, or misfortunes, ar-
mie vpon armie to be new repaired, so as a
few victories can not suffice you: finally
all auantages agaynst you infinitely in-
comparable. Trow you this match be wel
made: a corner against a Realme, a hand
full against hundreds of thousands, want
against plentie, folly against policie, naked-
nesse against armed force, the succourlesse
against abundance of ayde, fallshode a-
gainst truth, one or two boltysh miad heads
against whole Nobilitie, a few rebelles a-
gainst all subiectes, the wilde field against
strongforts, an vngodly, weake, folish, de-
stitute, misguided, lilly, small multitude
against the wrath of God and power of a
Prince: Is it not time for you to be better
advised? See you not youre perill? or is it
not rather so depe that you can not see the
bottom? Surely it is as depe as Hell:
which though you can not thoroughly mea-
sure it, you may iustly feare it. Dreadfull
he is that can send both body and soule in-
to hell fire. Beside all these bodily paynes,
the state wherein you stand, is the state of
damnation, if you die in it, there is no re-
couerie.

Remembze your selues therfore bety-
mes

mes. For Gods sake, and for your owne
weale euerlastingly, bethinke you of the
infinite mercy of almightie God, wherof
there is no measure. Repent you of your
offending him, embrace his true Religi-
on, heare his worde, learne his will, and
follow it. Agayne, call to mind how graci-
ous and mercifull a Queene he hath placed
ouer vs: think vpon the great examples
of clemencie that she hath vfed, the ten-
der loue that she hath euer shewed to the
Realme, the care shee hathe for vs all,
the grieffe she beareth to lose so many of
you that might be better preserved: flee to
that refuge, where is the only hope that
is left you: make suche amends as you
may, yelde your captaines to iustice, your
selues to his mercie, that if for necessarie
importance of honour, of president, and of
the safetie of her Maiesties person and re-
alme, you must be soure examples of iu-
stice, you may recouer yet the possession of
eternall life: and if his Maiestie shall ex-
tende the excelsse of his clemencie to your
pardon, you may acknowledge it in your
truer seruice hereafter: and whether way
soeuer it shall please G D D and his high-
nesse to dispose, you may in life and deathe
teache true obedience, and be examples to

restrayne your selues and all other here
after from so foule spot and danger of re-
bellion. And to this ende, God sende you
his grace.

God saue our Queene
Elizabeth, and con-
found her enemies.

Seen and allowed accor-

ding to the *Queenes Iniuitions*,

and Imprinted by Henry

Bynneman, for Lucas

Harrison.

1569.



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